

# The Catholic Educational Review

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PIUS THE ELEVENTH

When the son of a Lombard silk weaver ascended the Chair of Peter the world was not astonished, accustomed as it had been for centuries to the surprises of ecclesiastical democracy.

Born May 31, 1857, within sight of the Alps and familiar from youth with the rounded "cols" and the green "vals" of this loveliest region of Italy, Achille Ratti grew up amid the charms and advantages of what is also the most historical region of Europe. Desio, his birthplace, is almost a suburb of ancient Monza, the city of the Iron Crown and the custodian of the oldest traditions of Lombard life and culture. Near by, at Legnano, took place the great battle (1176) in which the Guelph commoners of Milan broke the pride and the heart of Frederick Barbarossa and shattered the stiff feudalism that hung like a yoke on the necks of the rising "popolo." For that matter, there is scarcely a village of Lombardy whose name does not shine on some page of history. Readers of the "Promessi Sposi" will recall the delightful descriptions of Manzoni—the fertile meadows and pastures, the festooned and trellised vines, the fruit trees rich with sweetest gifts, the blossoming mulberrys, the uninterrupted crops, the immemorial but complex system of irrigation, the blue lakes and the bluer skies, the distant white line of glaciers, the dense population, the marvelous industry of the peasants and the weavers.

Three thousand years of history lie before us between Milan and the Alps. Etruscan and Celt, Roman and Lombard, Frank and Spaniard, German and Frenchman, have in turn been masters of this fair land, and in the Milanese dialect each powerful race has left some trace of its passage. Like Belgium, these level spaces have been the cockpit of Europe, while be-

tween times its own Viscontis and Sforzas imposed their stern rule on the proud burghers and thrifty peasants of this vast plain over which the flowing waters of the Alps pour forth daily the most inexhaustible sources of natural wealth.

At an early age this peculiarly active and strenuous boy entered the Seminary of Milan and came thus into daily contact with the rich and varied life of a city that yields to none, save Rome, for antiquity and splendor, for the civic virtues of its people, or for the magnificence and elevation of their municipal temper and life. Celtic roots and German words can yet be detected in the dialect of the citizens as they sip their beer or wine on the broad spaces of the Duomo piazza; Sant' Ambrogio, rises yet on the site where that great Roman magistrate originally built it (386), and where the next year he baptized the young Augustine of Hippo; all about the city are scattered relics and reminiscences of Lombard and Carlovingian administration; the Cathedral laments yet the relics of the Three Magi which Frederick Barbarossa gave to Cologne after he had burned Milan to the ground (1162); Milan still preserves the drawings and manuscripts of the first great engineer of Europe, Leonardo da Vinci; after five centuries the Castle of Milan rises yet four-square in the heart of the city, an aged but true witness of virtue and vice, of sanctity and wickedness, of dynasties and races, of the sciences and the arts, of all the passions and emotions which could dilate the human heart in those eventful ages. What richer nourishment of the historical spirit, the literary tastes and accomplishments of the future scholar who was to raise Milan to a new level of greatness? The city abounds in picture galleries and museums. The Brera Gallery, an old Jesuit College, is one of the best in Europe. Milan's learned institutes of the sciences, arts, music, and history are famous. To its Scala Theatre music and song are deeply indebted. The palaces of its great families, the Borromeos, the Trivulzios, the Littas, open yet their broad portals; half the art of Italy is yet treasured in its churches, beginning with the glorious "Last Supper" of Leonardo da Vinci. Here Catholicism entrenched itself for the final conflict with the great Teutonic revolution, and in the person and works of Saint

Charles Borromeo (1538-84) opened the new ways along which seemed destined to return its golden age, the ecclesiastical seminary, the missionary college (Collegio Elvetic), the diocesan communities (Oblates), the synod, the retreat, the frequent sermon, the religious instruction of children (catechism, Sunday schools). Here one can see the Great Hospital, with its nine courts, one of the largest in the world. Here above all, in the heart of the great city, rises the incomparable white bulk of the cathedral, with its six thousand statues, all culminating in the gilded figure of the Blessed Virgin, in some aspects the greatest church of Christendom.

In this Milan, itself a seminary of history, letters and the arts and sciences, Achille Ratti grew up, his impressionable youth roused ever to higher levels of thought and endeavor by the countless monuments of a rich Catholic life which his eye could not fail to admire and of which his faith held the key. Two years in the Lombard College at Rome enriched greatly his peculiar genius for historical study and research, and he returned to Milan in 1882. A brief period of teaching in the seminary, marked by sustained studies of ecclesiastical history and Hebrew, rounded out this first period of his life and prepared him in peaceful retirement for the peculiarly influential calling which Divine Providence had in store for him.

One of the most honorable offices to which an Italian scholar can aspire is a place in the learned body known as the Doctors of the Ambrosiana Library, founded at Milan some three centuries ago (1609), by Cardinal Federigo Borromeo, and committed by him to the perpetual custody of nine scholars whose sole occupation should be the administration of the books and manuscripts, research among their treasures, and publication of their researches. The great Cardinal also decreed that it should be a public library for the use of the citizens and of visiting scholars, the first of its kind in Europe, and strictly administered in that sense to the present day. Occasion offering, the young professor of ecclesiastical history and Hebrew in the Archiepiscopal Seminary was appointed (1888) one of the Doctors of the Ambrosiana, and entered upon his duties with the joy and zeal of one who had found his true calling. The saintly and enlightened archbishop who in the

early years of the seventeenth century, before the white man had founded Boston or Baltimore, endowed richly this unique institution, not only gave it a great number of books and valuable manuscripts, Greek, Latin, and Oriental, but created large galleries of sculpture and paintings, also a museum of coins, engravings, prints, and other rare objects. At his behest it became at once and remained an active democratic center of good studies, open to all Milan and to the learned men of Europe who sought principally the great collection of manuscripts, some fifteen thousand, which Cardinal Federigo had gathered from all parts of Europe and the Orient, and which ranks after the Vatican Library in the number and importance of its treasures. Its printed books number at present about five hundred thousand. Abbate Ratti was soon the right hand and the confidant of Antonio Ceriani, the Prefect of the Library, a learned Orientalist, and one of the foremost scholars in the delicate arts of reading and interpreting ancient manuscripts, particularly scriptural and liturgical texts of an early date. In this field Ceriani remains to this day a conjure-name for all trained critical workers in the slow and difficult restoration of the original text of the Scriptures. When this learned priest passed away in 1907, he had endowed his young assistant not only with a large share of his vast scholarship but also with his intellectual apparatus of acumen and cultivated industry, and with that rare sense of vision or savor which alone opens to the critical philologist or medievalist the world that lies behind the shadowy fragments of his classical or ecclesiastical page, stained or torn, faded or worm-eaten, ragged or incomplete.

It was in these surroundings, amid the opportunities of a great intellectual and art center, among like-minded men, in the heart of a community intensely Catholic and heir to a rich and varied culture no longer common, that the young priest was destined to prepare himself, however unwittingly, for the Chair of Peter. For twenty years he was the humble and devoted servant of all the scholars of Europe and America who had reason to seek his aid. Magliabecchi scarcely surpassed him in the extent of his literary good-will and fraternal service. During those years he devoted himself entirely to

the service of a studious public, the study and elucidation of the manuscripts committed to his care, and the better organization of the library, art galleries, and museum. The Ambrosiana possesses several valuable Old Irish manuscripts from the monastery of Bobbio, that nestles quasi-inaccessible in the Apennines between Piacenza and Genoa, and for centuries kept alive in Northern Italy the love of learning which characterized its sixth century Irish founder, Saint Columbanus. Abbatte Ratti cherished these rare survivals of ancient Irish culture and wrote with scholarly distinction about them, visited Bobbio itself with the hope of tracing the remnants of its library scattered during the French Revolution, and welcomed whatever scholar came to consult the Antiphonary of Bangor, the Bobbio Missal, or any other of the Old Irish manuscripts which Cardinal Federigo secured when the decay of Bobbio permitted these treasures to be carried off to Turin, Florence or Rome. In 1891 he visited Vienna, and in 1893 Paris, on both occasions as attaché of a cardinalialtial embassy. He was the guest of Oxford on the occasion of the Roger Bacon celebration and was received with much distinction. At one time he thought of visiting the United States, but the death of a near relative removed all motive.

However absorbed in historical, literary, artistic, or critical studies, he never lost touch with the religious life of Milan. He was a friend and confidant of the chimney-sweeps, and prepared them regularly for their First Communion. To the Ladies of the Cenacle, the Children of Mary, and other religious associations, he gave many years of service, counsel and spiritual direction. He was always much in demand as a popular preacher of the "Month of Mary," and for many years was the helpful director of an association of Catholic female teachers. He was ever devoted to the ecclesiastical authority and the clergy of Milan, whose pride in him grew from year to year, as various high diocesan offices were confided to him.

In all the works of the famous "Azione Cattolica" of Milan Cardinal Ferrari found in him a wise counsellor and a zealous agent.

Had the placid current of his life been allowed to run its course, he would probably have followed in the footsteps of

his master Ceriani, and added one more star to that galaxy of ecclesiastical savants of whom Italy is rightly proud, the Muratoris, the Maffeis, the Zaccarias, the de Rossis, and others to whom erudition, ecclesiastical and secular, is very deeply indebted. Gradually he was finding his life-work in the researches that led to a new edition of the famous "Acta" of the Church of Milan, going back from Saint Charles to the earliest appearance of the Christian faith. The Great War intervened, and led him first to the definite custody (1914) of the Vatican Library, and then to distant Poland, where he represented the Holy See at the birth of the new constitution, took a sympathetic and helpful part in all the vicissitudes of the new Polish State (1918-21), and returned to Italy in the latter year to be made Cardinal of Holy Roman Church and Archbishop of Milan, destined no longer to deal with dumb medieval parchments, but with those human documents that furnish all content to history. On February sixth of this year he was elected Pope, took the name of Pius, and became Vicar of Christ on earth, and the two hundred and sixtieth successor of Saint Peter, declaring at the same time that the highest aim of his pontificate was universal pacification.

Universal Pacification! When all is said, what greater force exists in distracted Europe than the moral authority of the papacy? Arms and diplomacy, ambitions and suspicions and old, slow-burning hatreds, have brought civilization to the edge of the abyss; only a restoration of mutual respect and confidence can quiet the widespread apprehensions that the Great War has left behind it. In an unparalleled manner the papacy is raised today immeasurably above the aims and objects of secular life. It alone views the world situation as a whole, with cordial sympathy for all nations and races, and a just appreciation of the deep causes of the world's discontent and restlessness. The unity of Catholicism and the harmony of its vast activities are not lost upon thoughtful observers the world over, and solicit from all honest minds the query of their source and their guarantee. Surrounded by his bishops and the Catholic peoples of the world, Pius the Eleventh is an object-lesson to the chancelleries of Europe, an evidence of the mutual trust and esteem which only the Gospel

of Jesus Christ can establish and secure among men. Bad philosophies and worse men have brought human society into an almost hopeless impasse, but *sanabiles fecit nationes*, the conditions of the world are never hopeless while Christ lives and reigns in the hearts of His disciples. It is not impossible, of course, that we have entered the crepuscular hour of civilization, but it is also possible that the growing renewal of religious temper and of faith heralds the dawn of a new social life on the part of many nations and races which have long lived on low unhealthy levels, fed on a coarse naturalism, without hope and without vision, lost in a wretched mire of doubt and pessimism. In Pius the Eleventh this sad-eyed world will find a great "Paciere," a peace-maker endowed with all the qualities of that holy office, rich in those gifts of mind and heart which history, art, and letters quicken immeasurably, and of all men the most devoted by his exalted office to the restoration of the kingdom of Christ on earth and the welfare of mankind.

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## THE SUPERINTENDENT AND THE PASTOR

The term *cooperation*, in a broad sense, means joint operation; concurrence in action, effort or effect. It is closely akin to coordination, the act of regulating and combining so as to produce harmonious results. It is, therefore, in itself, an end greatly to be desired in educational work; it is, moreover, a means by which two men will work together intelligently, soulfully, and effectively in a common cause.

In this brief article we may consider the subject, *Cooperation between Superintendent and Pastor*, in three of its phases—the acquiring of cooperation, its actual working in practice, and some benefits resulting from cooperation. But before we consider this threefold outline, there are certain preliminary notions that we may profitably discuss.

The first of these preliminary notions refers to pastors. As a rule, pastors are zealous workers, eager to do everything possible for the welfare of their church and school. Some of them are jealous men; but their jealousy is largely the result of intense devotion to the cause of education, and of affection for the object in which their ideal is approaching realization—the parish school. In many cases the pastor has labored for years—perhaps a quarter of a century—before he has seen the school a reality. He sees the beginning of actual work in his school; he observes cumulative progress; he soon believes that he has a satisfactory educational institution. In some cases this is the true status of affairs; in other cases such is not the fact. But in either case it is easy to understand his attitude. His school has achieved definite success, and, naturally, he looks with some suspicion or even disfavor upon another who may perchance lessen the pastor's authority in the school and make some innovations which the pastor considers detrimental to the progress of the school.

At this point we may state that all good pastors are not necessarily good teachers nor are they good supervisors. Some of them have made intensive study of pedagogy and, for this reason, they are able to direct the educational work in their schools. Others may have that ability, but insufficient time

is left for school work on account of the multiplicity of parish duties. But the majority have had little or no technical training in this important branch of parochial service, a defect admitted by a large number of successful and highly honored pastors. This truth is stated without any desire to make adverse reflections upon our pastors.

With the foregoing observations in mind, we may readily see the need of some one, pedagogically trained, who will devote his time to the important work of school supervision. Such is the province of the school superintendent. He is a leader who possesses that knowledge necessary for the highest progress in school work—an intelligent grasp of the theory and practice of teaching. He should have also tact, prudence, sympathy, flexibility and common sense. It is safe for us in this discussion to postulate the existence of these qualities in the superintendent; otherwise his bishop would not have selected him for this important work in the diocese. Another essential quality, allied to common sense yet distinct from it, is the saving sense of humor. Many pastors, teachers and superintendents testify that this quality of humor has frequently averted a catastrophe and turned the incident into a forceful element of progress.

If the superintendent is to accomplish his work with the least expenditure of energy, he should know just where he stands in regard to his official authority. It is true that some men in similar positions have accomplished great things without definite rules and regulations. They have gone on carefully and have assumed certain rights that would naturally belong to one in their position. Then, with great tact and winsome ways, they have persuaded pastors to institute needed reforms in the schools. Such supervisors are highly to be commended and congratulated upon their ability and their success. But the uncertainty of such a course of procedure is likely to react upon the nervous system of the superintendent. It is a safe assertion that every superintendent of Catholic schools in the United States has too much work to do. But it is a work of sacrifice, willingly performed in the cause of education. His arduous task should be performed, however, with minimum expenditure of energy in securing

adjustments. Maximum usefulness on his part requires that the superintendent be granted extensive rights and privileges with regard to the schools, and that these rights be so defined that they may not easily become the subject of controversy.

Practical functioning of this kind has been achieved in some dioceses and is contemplated in others. The bishop may see fit to determine these rights and to direct the educational affairs of his diocese through the superintendent as his personal agent. In other places—and this, we think, is the better way—the bishop appoints a school board of practical men. In his selection he chooses some men who have representative schools; he chooses others who may or may not have schools, but who had practical experience in teaching before or after ordination. The bishop delegates working power to this board, and the board in turn grants to the superintendent such rights and privileges as may seem necessary. After the superintendent has had an opportunity to demonstrate his worth, the board will discover that he is the type of man we have described in this article. Then the members of this board are willing to grant any request the superintendent may make, for they believe he would not make it if it were not necessary.

The superintendent begins his work with regard to the pastor. He places before himself cooperation as an end; for, as soon as cooperation becomes a reality, the work of the superintendent from that viewpoint becomes pleasant. But more than this, the superintendent desires cooperation because it is a potent means for bringing education in that school to a higher standard.

The superintendent must have actual knowledge of conditions in the school before he is ready to discuss the school proposition with the pastor. A superintendent naturally begins his work when he is appointed to the task by his bishop. A good time, however, to commence the actual work of inspection is the beginning of the spring term. Out of courtesy, he calls upon the pastor before entering the school. He then goes to the school. At that time of year he is able to see the school at its best. He is able to observe its strong points and also its weak ones. He will continue this work in the other schools during the early spring term. If it happens that he is the

first one to occupy the position of superintendent in the diocese, there is obvious reason why he should proceed with great care. He should observe much and say little. He should keep a carefully written memorandum. If there is some defect requiring immediate action by the pastor, the superintendent should mention it. He should also make some commendable remarks about the school.

The scheme we have set forth may seem to entail a waste of time. But such is not the case; it is a period of intensive preparation for the fall campaign. During the summer, the superintendent has some time in which to systematize his knowledge of the schools. When he enters a school in September he has his plans fully matured for a scientific correction of existing defects and for a constructive program of reform, if such action is necessary; he has, in addition, a convincing array of facts for the pastor's consideration. If the present superintendent is the successor of another who has already borne the burden of that office, he may be able to omit some of the details mentioned.

When the superintendent and the pastor meet in consultation, they do so as two intelligent men imbued with a desire to increase the good work in the parish through a better quality of work in the parish school. The superintendent comes to this meeting vested with the authority of his office. As we have stated, the authority of the superintendent in some cases is not clearly defined, but it is easier and better for him if his province is understood by himself and by the pastor. He comes as a priest, the equal of the pastor; he comes as the superintendent, by the authority of the bishop and the official school board—the ranking superior of the pastor in educational matters. But the superintendent does not show this authority by word or action. He keeps it in the background and uses it only in case of necessity. He is cordial and almost invariably meets with cordial reception. He discusses the school question with the pastor; he points out many acceptable qualities in the school; he can truthfully say that most of the teachers are good ones, a few of them, perhaps, extraordinary; he notes that the building is kept clean, and he makes some other commendations.

Every school, however, has its imperfections. This school is no exception to the rule; hence there are certain minor conditions, or glaring faults, as the case may be, whose correction is clearly within the province of the pastor. All this should be shown to him in detail, not only the object or condition criticized but also the desired condition and the means to be used in obtaining it. As a rule, the pastor will agree to all this and, in most cases, he will proceed to remedy the defect. In very rare cases a pastor may fail or refuse to do the required work. In such an event the superintendent may not obtain the desired cooperation, but, by direct authority and by appeal to the bishop and school board, the pastor will be required to do the designated work. Obviously, it is incumbent upon the bishop and the school board to uphold the superintendent in such a contingency; otherwise, there would be little progress in education in that diocese.

We may mention one actual experience of a superintendent on the occasion of his first official visit in a large and prosperous parish. The pastor was formerly in charge of a parish in another city. One of the children under his care in the former parish was his present visitor, the superintendent, then a mere boy. The pastor introduced the superintendent to the Sister Superior, who happened to be engaged in supervisory work, and to the class teacher. Then the genial pastor, in a half-joking way, spoke to the pupils substantially as follows: "Boys and girls, this is Father ——, our new superintendent of schools. Several years ago I prepared him for First Communion and Confirmation, and I tell you I made him step pretty lively. But now times have changed. In school work he will now make me step around, and Mother here, and the other sisters also; and he will surely make you children step around." The pupils enjoyed the little talk, and, at the same time, they and the other listeners learned the lesson intended by their pastor. It is needless to say that the question of authority never arose in that school. The pastor's act was that of a great man, who knows how to rule and how to obey. In this line of work, would that all pastors were like unto him!

The extent to which such cooperation is a factor depends

naturally upon the nature and scope of the superintendent's work in his schools. In some places it is the province of the superintendent to make out the course of study in most of the subjects, to formulate general plans for school management and the promotion of pupils, and to direct the work of parent-teacher associations and other forms of useful activity. This, however, is not the rule. In most places there is some course of study, either state or diocesan, and it is the work of the superintendent, in cooperation with the pastor and teachers, to see that the work, as outlined, is actually done in the schools.

The superintendent is not a dictator, but he should be a leader in educational affairs. Assuming that the course of study is already formulated, we may look to the superintendent as a leader in the interpretation of the curriculum. The teacher and pupils are the vital parts of the class, but next to these comes the proper interpretation of the course of study. Such interpretation and the necessary recommendations are chiefly the work of the superintendent. If the diocese has many schools, it will be impossible for the superintendent personally to see that all these provisions are observed in his schools. Outside of catechetical instruction, it is not feasible, as a rule, for the pastor, no matter how much he desires to cooperate, to interfere in the purely educative part of school work. But he can keep up the morale of his school by occasional visits to the classes and by word of encouragement to teacher and pupils. In other parts of school work, such as fire drills, dismissals and other matters of general order, the pastor can be a stimulus to his school and the co-worker of the superintendent in bringing about approximate uniformity and efficiency in the diocese.

We may mention one or two additional ways in which co-operation serves as an important factor in school management. In any school system, some difficulties will arise between principals or other superiors and teachers. In the case of parish schools, some pastors are principals, while others delegate the duties of this office to the sister or brother in charge of the school. But, whatever the official standing or relation may be, there is always on the part of the pastor the important work of general supervision of his school.

We may assume a case in which the relation between the school superior and the pastor is somewhat strained. This case is comparatively rare, but such a condition is bound to arise. What is the province of the superintendent in the premises? In some places the bishop has given a positive order that no pastor shall write to the Reverend Provincial or Reverend Mother of a community a letter criticizing a sister superior or other teacher until he has had a conference with the superintendent. The value of this prohibition is obvious. The two men discuss the question in all its aspects. The usual result is that no such letter is necessary. Even if such an episcopal order does not exist, a conference of this nature has great value—the value of honest counsel. Every person is somewhat narrow and biased on some question; his mental vision is defective in regard to that object; he needs the advice and assistance of another to enable him to view it in its proper perspective. If the letter is still considered necessary after such discussion, the pastor will write it with calmness and deliberation, and he will obtain his request without engendering bitterness.

From the pastor's viewpoint, many things needing correction may be observed in the school. For prudent reasons, he may not deem it best to speak to the sister in charge or to the class teacher relative to the unsatisfactory conditions. A few words in private with the superintendent will generally suffice to bring about the desired change. The superintendent may easily do this at a class conference, or he may speak personally to the teacher if the defect is a patent one. He does this in a sympathetic way, and the teacher is grateful for the correction. Thus the pastor, through official cooperation, accomplishes his purpose without friction.

We may mention, in passing, the need of strict confidence in all this work. We may digress somewhat to say that this confidential relation should exist between the superintendent and each one with whom he has professional dealing. The class teacher should feel free at any time to speak to her superintendent in a confidential way and he should respect that confidence in all its details. The sister superior, likewise, has many matters which she desires to discuss with

him, but she will be guarded in all utterances if she thinks that her statements will be repeated. What is true with regard to the teachers in this matter is likewise true with regard to the pastor. Even minor remarks should be regarded as sacredly confidential. When the pastor becomes conscious of this commendable quality in his fellow-worker, he will respect the superintendent for this reticence, and hearty cooperation will become the watchword in that parish school.

The measure of such cooperation is solidarity of movement toward effectual education. It is school administration in which the spirit of leadership secures happy response in the conscious activity of pastors, principals, teachers, pupils and parents. It is Christian harmony at work.

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## THE LEISURE TIME OF THE SCHOOL CHILD

How do American school children spend their time when not in class? Their leisure-time activities have a manifold bearing on their class work and profoundly influence their physical, intellectual, moral and religious education. They are not therefore without interest for the teacher.

The average pupil enrolled in public elementary and secondary schools in our cities attends 143 days per average school term of 182 days. The rural averages are much lower. In fact, the average elementary and secondary school term for the whole country, including both rural and urban, is a little less than 161 days, and the average attendance for each child is a little less than 120 days.<sup>1</sup>

These figures are taken from public school statistics, but we have no reason to believe that the averages for our children in Catholic grade and high schools differ materially.

The average American child therefore attends school about one out of every three days of the year. He is in class only about 600 hours per year, or about one-fifteenth of his whole time. How does he spend the other fourteen-fifteenths?

About one-half of the child's time out of school is accounted for by requirements of sleeping, eating, and dressing. We may allow, if we wish to be generous and optimistic, an hour and a half of home study for each school day attended, and an hour or two per week for religious services. The remaining average ten hours or more a day are divided between play and work. The ten-hour estimate is naturally a somewhat rough one, but it at least approximates the truth sufficiently for our purpose.

From a number of recreational surveys made in various cities we are able to get a pretty good insight into the proportion of time spent in work and in play as well as into the types of play and amusement indulged in. The data that follow are derived from such surveys made in Cincinnati, Cleveland, Indianapolis, Ipswich (Mass.), Kansas City, Madison

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<sup>1</sup>U. S. Bureau of Education, Bulletin, 1920, No. 11, Statistics of State School Systems, 1917-18, Washington, 1920, p. 12; ditto, No. 24, Statistics of City School Systems, 1917-18, *ibid.*, 1920, p. 19.

(Wis.), Milwaukee, and Springfield (Ill.), and to a minor extent from those made in Toledo, Providence, Detroit, and elsewhere.<sup>2</sup> The information in these surveys on the spare-time activities of school children was gathered from direct observation of the children during out-of-school hours and from answers to questionnaires filled out by the children themselves. Such information does not, of course, pretend to be mathematically exact, but it does offer a reasonably safe guide, particularly as the data from one city are in nearly all cases corroborated by independent investigations made in other communities.

Of 915 Cleveland school children answering questionnaires on how they spent a pleasant Saturday and Sunday in June, the average child had during the whole two-day period spent 53 minutes in study and 2 hours and 42 minutes in work. A study of 589 boys' papers, and the same number of girls' papers selected at random from questionnaires answered by Cincinnati public school children in the 6th, 7th and 8th grades and in the first two years of high school showed that 23.3 per cent of the boys' time out of school and 24.2 per cent of the girls' was being occupied with some kind of work. Ehler procured statements from 1,306 boys and 1,304 girls in the grammar grades of fifteen representative public schools, and found that the boys worked on the average one hour and four minutes each day, the girls 41 minutes. Sixteen per cent of the boys worked for pay by selling papers, clerking in a store, delivering goods and so forth, while the work of the remainder consisted of chores like going to the store, carrying coal and ashes, chopping wood—to say nothing of thirty-nine of the boys who

<sup>2</sup>Recreation survey of Cincinnati, Juvenile Protective Association, Dec. 1, 1913; Indianapolis recreation survey, F. R. North, Jan.-Mar., 1914, Playground and Recreation Association of America; Play and recreation in a town of 6,000 (Ipswich, Mass.), Howard R. Knight, Nov., 1914, Russell Sage Foundation, N. Y. C.; Cleveland Education Survey, 1915-6, esp. Education through recreation, Geo. E. Johnson; Cleveland Recreation Survey, 1917, 7 vols., esp. School work and spare time, F. G. Bonser; Recreation survey of Kansas City, Mo., R. Haynes, in 3rd Annual Report of Board of Public Welfare of Kansas City, 1911-12; Recreational survey, Madison "The Four Lake City," 1915; Recreation survey, Milwaukee, Wis., Oct.-Nov., 1911, in *Playground*, vi, May, 1912, pp. 38-66; Recreation in Springfield, 1914, Lee F. Hanmer and C. A. Perry, Russell Sage Foundation, N. Y. C.; Vitality and activity, Geo. W. Ehler, in *Playground*, x, Sept. 1916, pp. 215-26.

reported washing dishes. Most of the girls wrote of going to the store, making beds, setting the table, helping their mothers, taking care of children, sewing, and cooking, as their daily work. Traditional chores and domestic duties are seemingly still in honor but the surveys present no evidence of marked increase in popularity since the days of Tom Sawyer!

Observations on the street and elsewhere showed that of 1,124 children observed in Cincinnati, 14 per cent were working; of 14,683 in Cleveland, 9 per cent were working; of 3,051 in Detroit, 7 per cent; of 1,528 in Kansas City, 11.8 per cent; of 1,419 in Milwaukee, 19 per cent; of 1,630 in Toledo, 4 per cent; and of 2,070 in Providence, 13 per cent. This makes an average of approximately 10 per cent for the 25,000 children observed for the seven cities.

There is, then, substantial agreement between the results of the questionnaires and of the observations. The average child spends, so far as the above and other evidence goes, about one-tenth to one-fourth of his ten hours' "leisure time," that is, about an hour or two a day, in work as distinct from study and play. It would seem, therefore, that he has about eight or nine hours per day on the average to devote to free play activities. What does he do with these eight or nine hours?

The same observations of the 25,000 children above spoken of give some interesting results. Of those observed in Cincinnati, 41 per cent were playing and 45 per cent idling; in Cleveland, 50 per cent playing and 41 per cent idling; in Detroit, 38.3 per cent playing and 54.7 per cent idling; in Kansas City, 26.4 per cent playing and 50.8 per cent idling; in Milwaukee, 31 per cent playing and 50 per cent idling; in Toledo, 61 per cent playing and 24 per cent idling, and 11 per cent going somewhere; and in Providence, 31 per cent playing, 51 per cent idling, and 5 per cent going somewhere. Of the 696 children observed in Ipswich, about three-fifths or 168 were loafing in groups.

"Playing" in these surveys was interpreted in the broadest sense to include nearly any activity. Of the 7,358 or 50 per cent, for instance, of Cleveland children reported as playing, 3,171 were mostly "just fooling," not playing anything in particular. Even making all allowances for the obvious short-

comings of evidence of the kind these tabulated observations present, nevertheless the uniformly high percentage of idling and loafing, averaging about 45 per cent for the 25,000 and more children tabulated, gives both food for thought and ground for concern. Idleness and sin, loafing and delinquency, are ancient yoke-fellows.

What are the chief play activities of elementary and high school pupils? Listed in the following order of popularity, active sports, movies, reading, and quiet games seem, on the whole, to appeal most strongly to the boy, while calling on and talking with friends, movies, reading, and games are the more common activities of the girl.

Questionnaire returns seem to show that boys think about twice as much of active outdoor sports as do girls, while girls think about twice as much as boys do of quiet sociability. In Madison, for example, 22.7 per cent of the boys' attention was given to active indoor and outdoor sports and only 12.7 per cent of the girls' attention. In active play, the boys studied by Ehler averaged a little over an hour a day, while the Ipswich high school boys averaged eight hours a week and the girls five hours a week. In Cincinnati, 14 per cent of the recreational life of the boy and 26.2 per cent of that of the girl was filled by home amusements. The pleasures of reading seem to be shared pretty equally by both boys and girls.

Attendance at the movies for boys and girls averaged for Springfield, Ipswich, and Cleveland around three times in two weeks for each child attending. Vaudeville and the regular theater are attended about one-half as much. The boys go slightly more often than the girls. The movies of course are here to stay and have some value even for children, but a large proportion are notoriously hurtful. Of 110 studied, for instance, in the Madison survey, 68 had distinctly beneficial and uplifting features, while 72 had features harmful in a minor way and 20 had decidedly injurious features. Thirteen of the plots dealt with immorality.

It would seem that the high school student takes less of active exercise than does the elementary pupil. Only about one-third as many children in Madison, for example, speak of outdoor activities in the fourth year high as do so in the fourth

grade. This seems particularly unfortunate when we recall such things as the close relation between physical activity and emerging sex temptation in early and middle adolescence.

The high school years usher in, too, an increasing interest in co-recreation like dancing. Of 398 boys and 459 girls from the Springfield high schools, 40 per cent of the boys and 48 per cent of the girls had been to dances between Christmas and early April. Of the total attendance, 853 were at dances in private homes, 303 in hotels, and 1,067 in dancing academies and halls. We have no ground for imagining that frequentation of public and semipublic dance halls by high school students is peculiar to Springfield, or to pupils of public schools. There are dance halls and dance halls, of course, but it would be far from rash to estimate that two-thirds of the public and semipublic dance halls, including the majority of those that camouflage under the euphemistic title of dancing academies, are not fit for a decent boy or girl, and may be a moral peril to either or both. What, by the way, are the conditions in the dance halls in your own community to which most likely some of your Catholic high school boys and girls are going?

In summing up the foregoing brief survey of surveys, we may call attention to the points that stand out more prominently. These are:

1. The very small part—one-fifteenth—of the child's time spent in direct contact with the school.
2. The relatively small proportion of spare time—one-tenth to one-fourth—spent in work.
3. The notably high proportion of leisure time spent in idleness.
4. The comparatively short time devoted by elementary school children, especially girls to active physical exercise, and the considerable falling off even from this low standard in later high school years.
5. The high proportion of passive recreation, such as reading, movies, and chatting.
6. The increasing interest in co-recreation, particularly dancing, in the high school years.
7. The menace of the salacious and vicious movie and of the more than salacious dance hall.

It is one thing and a comparatively simple one to outline the existing leisure time problem of the American school child. It is by no means so simple a thing to suggest a practical and adequate solution. Manifestly the problem is an all-community one. No one agency can hope to untie the knot. The situation calls for a high grade of teamwork on the part of the church, the home, the school, the community welfare agencies, and the community itself acting through its official governmental machinery. From the community, for instance, we may expect and as interested members of the community should demand and actively work for measures providing conscientious censorship of the movie and alert and competent supervision of the dance hall and for measures providing ample municipal facilities for play in the form of playgrounds, parks, athletic fields, and swimming pools.

Inasmuch as the child spends the greater bulk of his time at home the encouragement of greater facilities for home recreation is imperative. There are, however, some grave obstacles blocking the way. Divorce is not the only thing that has tended to undermine the modern home. Machinery and urban congestion have been blasting at its foundation for a century or more.

The marked advance in mechanical invention, with the consequent rise of the factory system, has resulted in a notable draining of the home of its industrial content. Dairying, spinning, weaving, dyeing, garment-making, butchering, even break-making—one by one these traditional occupations of the home have passed out of the home into the mill and factory. And home recreation has to no small degree followed in their wake out of the home into the streets and the centers of commercialized amusement.

Urban congestion has made adequate home recreation a physical impossibility in many sections of our large cities. In Cincinnati, for example, the average density of city population is 8.8 persons per acre, but in one ward the actual density is 129.9 persons per acre. In three congested sections intensively studied, no living rooms were found except in a few instances, and no facilities for outdoor home play. The child faces the alternative of street play and commercialized amusement or

no play at all. Cincinnati conditions are not exceptional. Such conditions are typical of the congested sections of our large American cities.

The home is not meeting the problem. In most cases it cannot. United effort on the part of all community social agencies is required. In such an all-community enterprise, what part can the school undertake, having due regard to its own limitations and functions, as well as to its already heavy load of responsibility?

The leisure-time problem of the child, so far as the school is concerned in its solution, may be summarily expressed about as follows: The school has actual contact with the child during only one-fifteenth of the child's time. How, then, can the school help to extend its influence into the other fourteen-fifteenths, and how in particular can it help to fill up with wholesome preventive and constructive play the average eight or nine hours' daily leisure time of the child outside of school?

The place of the boys' and girls' club will be discussed in a later article. The scattered suggestions that follow have been tried in the balance of experience and found not wanting. They have not ushered in Utopia but they have helped.

1. The opening of school playgrounds to the children after school hours and on holidays *under competent supervision* has been tried out in many parts of the country with uniformly good results. The lengthening of the school day and the putting of play in the curriculum has many advocates and champions but has also met with no little opposition.

2. Systematic stimulation and encouragement given by teachers to children in the raising of pets, the making of collections, the care of home and school gardens, and in manual training and nature study has in many schools developed manifold wholesome out-of-school activities among the youngsters. Coaching in dramatics and folk dancing has had similar good effects.

3. The organization by the school of interscholastic athletic contests, meets, and field days, as also of after-school and holiday outdoor excursions and hikes has met, where tried, with most encouraging success. Some schools have gone a step farther and established summer camps. Such a camp is often

made the Mecca for many excursions and week-ends during the school year.

4. Intensive study of the child's reading interests and systematic coaching given collectively or individually goes far towards filling with absorbing and wholesome recreation the large amount of time the average boy and girl devotes to reading. The school may either have its own well-stocked circulating library, filled with books that appeal to the child at different ages, or closer coordination can be brought about between the school and the children's branch of the public library. And need we remind ourselves that not all the wholesome books for children are lives of the saints.

5. Many high schools endeavor with a reasonable amount of success to hold their own dances under safe chaperonage, parental where possible, and thus help to fill the co-recreational cravings met so perilously by the hotel ballroom and the dance hall and dancing academy.

6. The school and the school teachers and authorities are in a position to do great good for their charges by radically closer contact than at present obtains with the various welfare agencies and movements in the community that are working for better recreational facilities and conditions. In practically every community there are groups working for better play facilities for children, for the conduct of play streets in congested sections, for the regulation of movies, dance halls, pool rooms and other kinds of commercialized amusement. Should not the school, which has so much at stake that concerns the physical and moral education and welfare of its children, be taking a very active and energetic part in the labors of such groups? If there be a parent-teachers organization in connection with the school,<sup>3</sup> the efforts along this line of the teaching staff will be multiplied in efficacy and much can be accomplished both in awakening parents to the problem and in coaching them in the provisions of simple facilities for home play.

Communities and districts differ often radically, in their recreational needs and facilities, and so too do the leisure-

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<sup>3</sup>Dr. Johnson treated this subject in detail in the recent January number of the REVIEW.

time activities of the respective groups of school children. The writer would like to recommend strongly to teachers and school directors that a simple play and leisure-time survey be made in each school. A composition given to the whole body of pupils on some subject such as: "What I did last Saturday and Sunday," "What games I like best," "What I like best to do in free time," will, if well tabulated and interpreted, give some valuable evidence bearing on the free-time activities of the children. Or a more elaborate and systematic observation and questionnaire survey may be undertaken, either by the teaching staff alone or better still by the staff working in close cooperation with the parent-teachers' organization.<sup>4</sup> Information on the dance halls and other commercialized recreation centers may nearly always be had from local welfare agencies, such as Bureaus of Charity, Juvenile Protective or Play-ground Associations, or from probation officers or social workers engaged in protective work for the young.

JOHN M. COOPER.

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<sup>4</sup>On methods of surveys see either one or other of the surveys mentioned in the footnote in the earlier part of the present article, or consult chapter xii of Henry E. Curtis' "The Play Movement and Its Significance." Macmillan, New York, 1917.

## LATIN IN THE GRADES<sup>1</sup>

Persons still dominated by the prejudice against the classics as fostered by recent materialistic attacks against all liberal education will wonder that some still persist in their efforts to put Latin in the curriculum of the grades. "Our American children begin Latin when they are fourteen years of age and often continue it for four years, which is far too much already," they say. But the countries of Europe which have the best organized educational systems, have always given Latin far greater consideration. In Germany, since the reform program of 1891, the schools which teach Latin at all (the Gymnasien and Real-Gymnasien) have begun Latin in Unter-Tertia, which corresponds in age of pupils to our seventh grade. Before this reform, it had been begun at the age of nine. The same is true of French schools. For a time in England there was a movement to postpone the study of Latin until the age of twelve, but the committee recently appointed to inquire into the position of the classics in the educational system of the United Kingdom recommended an even earlier age for the beginning of Latin. Thus the anomaly is in our own school system, which does not permit the average child to begin his Latin studies until he has reached the age of fourteen.

In the great majority of the public schools of the United States, Latin is begun in the first year of the high school course. The reason for this is bound up with the reason for our high school course being limited to four years, and the one cannot be properly discussed without discussing the other. Briefly, the organization of our public school system, which consists usually of an elementary school of eight grades plus a high school of four grades, is the result of a series of accidents in the early history of American schools rather than of any well-reasoned theory of education. There are no sound reasons for it in the physical and mental development of the pupil.

Our universities and colleges which still offer a course of

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<sup>1</sup>The sources of the information contained in this article are the reports of several local investigating committees, articles by teachers actually engaged in this work, and personal observation.

studies based on the humanities can scarcely demand less Latin as a prerequisite than the minimum amount of four books of Caesar, four or five orations of Cicero, and six books of Virgil. That such work cannot be done thoroughly in the allotted four years, all Latin teachers, we feel sure, will readily admit. How often have we heard these complaints: "In the first year we have barely time to teach the forms well; we have little time for syntax"; and closely allied to this, "The step from the First Year Book to Caesar is too great." And such criticisms have much to justify them.

Relief for this situation is now generally looked for in the inevitable reorganization of our public school system, which in fact is already well begun in some parts of the country. Most educationalists insist that an elementary school of six years plus a high school of six or even seven years would best meet the needs of the pupils, and that this is the type of school organization to which we shall presently come. Another plan which is meeting with considerable favor is an elementary school of six years, and a lower high school usually called junior or intermediate of three years, and an upper high school of three years. In many schools something of the same result is being obtained by introducing certain so-called high school subjects into the upper grades of the elementary school. In any case, where the teaching of Latin is being successfully conducted below the high school grades, there exists some form of departmental instruction similar to that which should exist in all our regular high schools.

Under any one of these new arrangements, beginning in the seventh grade the general scheme of Latin work in preparation for college would be as follows. The ordinary first year book is not a satisfactory text-book for beginning this work, unless it is very simple and systematically arranged. Special books for this purpose, however, are available. A year and a half are usually devoted to the material contained in the ordinary beginner's book, and another half-year is spent on simple reading such as the *Fabulae Faciles* and simplified selections from Caesar and Nepos. The work of the ninth grade (last year of junior high school) practically coincides with the work of the regular tenth year, i.e., the second year of high school,

and so on with successive years, leaving a year free at the end for extra reading and review.

The pupils do very little preparation outside of the class in the seventh grade, at the most devoting twenty minutes to it. In the next year the time for outside work is increased to thirty or forty-five minutes, and in the ninth grade work may be assigned which requires an hour's outside preparation. The teachers, however, are united in opposing the assignment of any considerable amount of outside study during the lower two grades. Time for this is usually found in the study periods.

Children in the seventh grade are ordinarily twelve years of age. Accordingly they memorize very quickly, but unless what they so learn is reenforced by much repetition it is more quickly forgotten. On the other hand, the reasoning powers are not so fully developed, which concerns the instruction in syntax. In order to be understood, grammatical constructions must be presented very simply and very slowly. As compared with high school instruction, the work must necessarily be slower and more elementary in character. The grammar, in as simple a form as possible, should be taught somewhat inductively and correlated with English. The children, by the cooperation of the English teacher, should be learning both English and Latin grammar at the same time—to the great benefit especially of the English. Although the process is admittedly slow, it makes for thoroughness.

Much of the work in the seventh grade, chiefly the forms, is done in concert, although in such a process great care must be taken against the creeping in of mistakes. A great deal of use is also made of the blackboard, and much stress is placed on a thorough acquisition of a vocabulary somewhat smaller than that of the first year in high school. Most of the teachers conduct the work of translating into English entirely as sight work and consider it entirely satisfactory. The translation into Latin is in many instances done orally. None of the teachers at present use the strict direct method, but they all agree that emphasis should be placed on the oral side. Have as much of the work as possible done aloud, and have lots of conversation. Beginning with the second term of the eighth

grade, the methods conform more and more closely with those of the regular high school.

A great many devices for increasing the pupil's interest, and at the same time containing some distinct pedagogical value, are used. Time will not permit a very extensive use of these during the high school course, but in the grades where the teacher has more time at her disposal and is dealing with play-loving children, they hold a very important place. Matches of various kinds, but especially "vocabulary matches" like the familiar "spelling match," are employed by nearly all teachers. The "Latin scrap-book," Latin versions of nursery rhymes, state mottoes, and Latin poems, hymns, and songs are used also. Educational dramatics play an important part, beginning with dramatized conversations and ending with the presentation of any one of the many available playlets. Some teachers find it useful even to give simple systematic talks on Roman customs, life, and manners. Such are the most important devices, of which a number are employed by every teacher. Of course the great danger of employing such devices at the expense of teaching real Latin or accomplishing anything really worth while must be guarded against.

Real difficulties, however, are to be encountered in establishing such a Latin course, but they are not insurmountable, and in fact are entirely negligible, as compared to the many real advantages. The objection is sometimes raised that there are not the proper books and other materials, nor have the proper methods yet been developed for the work in these lower grades. These objections are entirely unworthy of consideration, because, granting that this situation is true, it is the duty of the teachers to create the materials and methods at once. Many, too, complain that there is no time for such a study of Latin in a curriculum already overcrowded. In reply we merely point to the best private schools of the country and of the public schools, especially those of California, where the movement first started, all of which have found a successful way to put Latin in the grades. A very serious difficulty, however, is that of procuring teachers who are fitted to do the work. Surely all teachers who teach high school Latin are not the ones to carry on the work in the grades. We all agree

that there is an essential difference in the nature of the pupil of the seventh grade and the pupil of the ninth grade. Accordingly we must have teachers who recognize that difference, understand the pupil of twelve years of age, and can adjust their teaching methods to suit the case. Mr. L. P. Adams (Principal, Shady Side Academy, Pittsburgh, Pa.) has said: "The change will demand teachers of exceptional equipment and ability; teachers who are so well versed in the Latin language and literature that they can make their own textbooks, if necessary, and develop their own methods; teachers who are serious students of child psychology; teachers who know the English language and grammar thoroughly; teachers, in short, who know what high school work in all its branches is, and who know what elementary school work is, and who can teach so successfully the latter that they will prepare their pupils most effectively for the former." Unless such teachers are available, one may as well leave the experiment untried. Nothing can more effectively prevent the successful adoption of this plan, and the solution of the present problems of secondary school Latin, than to entrust its execution into the hands of teachers poorly equipped to make the trial. The Catholic Sisters College is admirably fitted to train such teachers, including, as it does, in its curriculum the proper Latin courses and the necessary courses in child psychology and grade subjects.

The advantages which are to be gained by introducing Latin into the grades may be divided into two groups: those which concern the subject of Latin alone, and those which influence the child's general education.

Among the advantages of the former group we may state that all points of view, accuracy of forms, word order, sentence order, accurate translation, the work of those who begin Latin in the seventh grade is far superior. Statements of teachers in actual touch with the work confirms this beyond a shadow of a doubt. With an allowance of two years in which to cover the field conventionally known as First Year Latin, the teacher and the class are relieved of the pressure and strain which is the cause of so much complaint. By his greater receptivity of mind, the seventh grade pupil memorizes more easily, and

thereby develops, both in translation at sight and in turning English into Latin, a truly startling power of expression.

The advantages which fall in the second group are even more important. Latin more than any other subject in the grades disciplines the child's mind, but not unduly so, and shows him how to study and attack a difficulty. Seventh grade Latin counts more towards the student's mastery of English than does ninth grade Latin. In the grades as in the high school, pupils will not consider English a serious study demanding hard work. Because English is their native tongue, they feel that they know it and are therefore not inclined to study it. Beginning Latin, unlike English, is an elementary subject, and, although it presents difficulties, it does not present puzzles. Accordingly the pupil of the seventh grade will study Latin, and through it will discover the solution to his many puzzles of English grammar. Such light surely should come as soon as English grammar is taught, namely, in the seventh grade. An objection is sometimes made that the study of Latin in the grades is meant only for the fortunate ones who go on into high school. A distinction among the pupils should by no means be made on such ground. Of course some pupils will always appear who are utterly unfitted for the study of Latin, and on this basis the class should be divided. The division should not be based on the child's intention about entering high school. In any case a year or two of Latin, especially if taught always with the English, must be of great benefit. And many pupils are undecided about entering high school, who, on experiencing success in grade Latin, will definitely decide to do so.

Finally, for all those who go on into high school a great advantage of economy will be obtained. A wiser decision as to the pupil's choice of studies in the high school can be made after he has been tested in the study of a foreign language. Time may be saved and failure avoided in the freshman year, and at the end of the course the pupil finds himself with time to spend on some more advanced work.

The great menace to the successful teaching of Latin in the grades rests chiefly in attempting it without the intermediate organization, without some sort of a departmental system, and

without the proper teachers. Furthermore, the spirit of co-operation between the intermediate and high school teachers must exist in order to procure the best possible results. Thus far we should say that the experiment had succeeded in at least 90 per cent of the number of trials.

The following is a list of the more important articles on the subject of Latin in the grades:

Barton, H. J.: "Latin in the Junior High School." University of Illinois Bulletin, Vol. 13, No. 21 (1916), 53 ff.

Bulletin of the First District Normal School, Kirksville, Mo., Vol. 15, No. 4 (April, 1915), 31 ff.

Carr, Wilbert Lester: "The Desirability of Latin in the Eighth Grade." The Classical Journal, 9, 385-394 (June, 1914).

Deutsch, Monroe E.: "Latin Instruction in California Intermediate Schools." The Classical Weekly, 8, 122-125 (February 13, 1915).

D'Ooge, Benjamin L.: "Aims and Problems of Junior High School Latin." Journal of Michigan Schoolmasters Club, 53d Meeting, 37-39 (1918).

Green, T. Jennie: "Latin Below the Ninth Grade." Bulletin of the First District Normal School, Kirksville, Mo., Vol. 16, No. 11: Latin Series, No. 2, 3-7 (November, 1916).

Hale, Florence E., and Study, Harry P.: "Course of Study in Latin and Latin-English, Junior-Senior High School." Privately printed, Neodeska, Kansas (1918).

Jones, Anna S.: "Latin in the Grades." The Classical Weekly, 8, 130-132 (February 20, 1915).

Lodge, Gonzalez: "Latin in the Junior High School." School and Society, I, 300-304 (February 27, 1915).

Nutting, Herbert C.: "Latin in the Seventh and Eighth Grades in California." The Classical Weekly, 7, 154-157 (March 21, 1914).

Nutting, Herbert C.: "Language Work in the Grades." The Classical Weekly, 8, 172-173 (April 10, 1915).

Nutting, Herbert C.: "Methods of Teaching Latin." The Classical Journal, 11, 7-24 (October, 1916).

Scott, Emma H.: "English Via Latin in the Grades." Classical Journal, Vol. 11, 289 ff.

Scott, Mrs. George B.: "Junior High-School Latin. Its

Place in War-Modified Education." *The Classical Journal*, 14, 167-175 (December, 1918).

Symposium, "Latin in the Eighth Grade." *Journal of Education*, 82, 563-568 (December 9, 1915).

University of Pittsburgh Bulletin, Vol. 11, No. 6: Latin Series No. 2 (May 15, 1915).

West, Andrew Fleming, and Whitney, Allen S.: "Should Our High-School Courses in Latin Be Extended Downward into the Seventh and Eighth Grade?" *The School Review*, 15, 219-222 (March, 1907).

Wetzel, Wm. A.: "The Latin Problem." *Journal of Education* 85, 537-538 (May 17, 1917).

Wilson, Laura N.: "Latin in Junior High Schools." *Journal of the Michigan Schoolmasters Club*, Fifty-Third Meeting (1918), 39-40.

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## SPELLING IN THE CLEVELAND SCHOOLS

### *Catholic Educational Review:*

A question has often come to me from many parts concerning spelling among children who use the Shields system. In most cases the question is accompanied with the confession that much difficulty is found in securing even a fair mastery of the words assigned. Many letters state simply that the children cannot spell. They can read with ease and intelligence, they can give a splendid reproduction of the stories told them, but, when an exercise in spelling is given, they fail miserably.

I took up this matter with Dr. Shields some few years ago and told him that his method of teaching spelling did not bring results. My own teachers complained bitterly and were discouraged. I agreed with Dr. Shields that the method outlined in his Primary Methods was excellent, but although I had insisted that my teachers follow it closely, we were not teaching the children to spell. I asked permission to use a set of words for each lesson and teach them to all the children of the grade. Of course no word would be assigned that had not appeared at least seven times. I was told to go ahead and report results.

The purpose of this note is to show the results obtained in a test given two weeks ago to children of the second grade. The number of words assigned for the first term was about 900, many of them being review words from the first year. The test comprised fifty words and was taken by 62 schools or 4,061 children. The median note for the 62 schools was 92.5 per cent. Of these, 8 schools had a median note of 100 per cent, and 44 schools were above 89 per cent. No school was below 70 per cent, and only 2 schools were below 75 per cent.

I am quite satisfied that spelling can be taught successfully to children who are using the Shields books. The method employed is the one developed by Dr. Shields with a few variations to meet present conditions.

W. A. KANE.

## THE CONVENT SCHOOL

BY A NON-CATHOLIC

When I graduated from Villa Maria Academy some years ago, I had been there as a day pupil ten years. Through the impressionable years of childhood and through the trying age of adolescence I had the good fortune to be under the gentle, kindly influence of the nuns. I enjoyed it, but now, looking back, I can at last fully appreciate it.

It is taken for granted, by the world as a whole, that girls of your faith should be convent educated, but I have seen people of every faith look astonished when I or any other non-Catholic upheld the convent school. What value has a convent, stripped of its religious aspect? they want to know. What is it aside from religious training that the convent school offers which secular schools, private and public, do not? I was not converted to the Roman Catholic Church. I was given my religious training outside of the school, and yet I am grateful that circumstances and a broad-minded mother sent me there. You who send your girls to the nuns because they can instill in the young minds the ideas which, as Catholic parents, you are under obligations to foster may, because of the religious aspect involved overlook some of the advantages which a non-believer can easily see.

To me it is the atmosphere of the convent school which is its chief charm. I do not mean the religious atmosphere—that is invaluable to you and meant nothing to me—but the calm, the peacefulness that comes from the discipline, the ideals and the sacrifices which make up the daily life of the Community. The nuns, with their soft tread, their quiet voices and unquestioning submission to a Higher Will, have such poise, such character, that daily association with them leaves its stamp on the young minds in their care.

The nuns can command a respect and veneration that the best of secular teachers must strive to win and then strive even harder to hold. The mere fact that the nuns have sacrificed all worldly things and ambitions for an ideal, for their faith,

compels a certain deference. The important fact that their pupils know nothing of their lives, their family, their friends and their experiences, keeps them on a pedestal as nothing else can. "Familiarity breeds contempt" is never more true than when applied to teacher and pupil. I have seen many examples of this in the past few years. In city schools it is not so difficult a problem, but in small towns, where the pupils know all the social engagements, the personal affairs and ambitions of the teacher, it is very serious. The best of women must run the danger of appearing a "prig" if she is home-loving and "gay" if she is fun-loving, when youthful critics watch her after school hours. A teacher must be beyond criticism to hold the respect of her pupils, and for that reason it is not wise for her to be too well known even though she be a veritable saint on earth.

Another big item that has a subtle influence for the best is the matter of dress. The garb of an order imparts a certain dignity—the similarity of appearance prevents criticism, jibes and emulation. A child becomes so accustomed to the dress of the nuns that it is never consciously thought of and helps again to make the reverend teacher "one set apart," which at certain ages of girlhood is most important. Then vital, indeed, is the fact that the teachers are living under the visible signs of a strict discipline. It helps one to submit to rules and regulations to know that the maker of the rules is herself submissive to another. It is an inspiration at the age when one begins to reason out things for oneself, but long before that time, children, who are like sheep in that they follow a leader, unconsciously feel the impetus that comes from living with a good example.

But for the practical standards that will help one face fearlessly an exacting world there is nothing finer than the example the nuns set. Their lives are a constant reminder of the peace that is born of sacrifice. Their surroundings show the beauty of simplicity, and because their unselfish devotion to duty makes the routine of their lives not only bearable but pleasant, it soon proves that what we want to do is not as important as what we have to do, a lesson that, well learned, saves one many unhappy hours. Then to do with little is not

a hardship for nuns but a happy possibility, something which we ourselves can experience.

So much for the nuns themselves. There are some people who will recognize the charm, the good influence of the nuns and yet cannot consider them successful educators. So often I hear the criticism that, shut away from the world, they cannot keep up with the trend of things sufficiently to successfully teach the higher grades. Personally, I believe that college or a finishing school after convent training is good for a girl, but I feel confident that she loses little of what is timely or necessary for her to know while she is under the nuns. Convent schools are careful that their teachers have had thorough training, they keep up with the times, though not with the scandals of the grim old world, and see to it that the best educational methods are tested and used. One of the most broadminded and up-to-date women I ever met was our teacher in the higher grades. She had traveled, she studied a wide scope of subjects before she made her vows, and she has kept up her keen-minded interest in all vital matters ever since. She is a *great* educator with a personality that holds her pupils even after graduation. Of course, not all convent teachers can equal her, but secular teachers, too, vary in ability.

One important point is this—the nuns spend their entire time on religious and class duties. No other aims, ambitions or interests come to detract from the time and energy put on these. The result is a concentration and effort such as no other teachers interested in their own affairs could possibly give. No hurry, no envy, no rivalry, no home cares, no financial worries, no social duties can sap their mental forces and their strength. The day holds no other obligation beyond that first great duty of prayer to and veneration of the Lord for love of Whom they renounced the world. Their teaching is done with a thoroughness and concentration which cannot be excelled.

But I want to say a word about that more vital thing—the ideals and ideas that give the convent school a unique place among institutions of learning. In a school where the teachers are living examples of genuine faith, where statues, small altars and holy pictures are constantly in sight, one must remember that there is a God, a promise of eternal life and nobler things than the world can offer.

I was not present during the religious instruction hour, but I heard the noon prayers, the grace at meals, the prayers with which all entertainments, all special occasions, were begun. I did not say the prayers, but the fact that others were praying made me think of the Divine Hand, the Eternal God who leads us through life. That had its effect. Ten years of it made it a "habit" to ask for and thank for blessings daily received. Environment has its effect upon the subconscious mind, and environment therefore does much to mould us.

There were five in our class, three non-Catholics, two Catholics. One of the latter is now a nun of the order under which we studied, but the rest of us still hold reunions, and our happiest days are those when we can go back to our Alma Mater.

We go to that peaceful, calm home because it shuts out the rushing world and brings us again in touch with the firm, unfailing peace of which the angels sang and yet lets in that human touch of understanding.

Undisturbed by the tearing, trying, harrowing throes of unsatisfied ambitions, the striving, tiring forces of work and living, the happy, contented community of nuns always bid us welcome. Here strife is unknown, discontent not allowed to grow, and in its atmosphere of Faith and Hope and Charity one can rise again in thought and feeling above the tumult of a twentieth-century existence.

ELSIE M. HUBACHEK.

THE LIMITATIONS OF THE EDUCATIONAL THEORY  
OF JOHN LOCKE ESPECIALLY FOR THE  
CHRISTIAN TEACHER\*

In our examination of Locke's intellectual training, we pointed out some of the defects of his plan. It is obvious to any serious student of the *Thoughts* that Locke is rather incomplete in parts as well as disappointing in others. He is more particular in his physical and moral training. Here he holds it as a principle that the tutor should observe the influence which every action of the child will have on his mind and the habit it will strengthen in him. It is true that he tells us that learning is the least part of education, and hence it is that he does not show us what effect any particular study has on the child's mind, but rather whether the knowledge or skill will or will not be useful to him as a gentleman. We naturally expect that the philosopher who seems to have made a deep study of the human understanding should have left us more precise information as to the *how* various intellectual exercises influence the mind. There is, however, one study, namely, mathematics, in which he traces some of the effects and benefits on the mind, but he seems to have overlooked it in the other branches, and merely considers the utility of such knowledge to the young gentleman, and how he may acquire the best intellectual training without too much labor. This we think an oversight and by such neglect he has done himself an injustice. The following excerpts will show his carelessness in this important part of his educational process.

Thus, " 'Tis matter of astonishment," Locke says,

\*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

"that men of quality and parts should suffer themselves to be so far misled by customs and implicit faith. Reason, if consulted with, would advise, that their children's time should be spent in acquiring what be *useful* to them, when they come to be men, rather than that their heads should be stuffed with a deal of trash, a great part whereof they usually never do ('tis certain they need to) think on again as long as they live; and so much of it does stick by them they are only the worse for."<sup>267</sup> And so again, speaking of verse-making, he says, "I know not what reason a father can have to wish his son a poet, who does not desire him to *bid defiance to all other callings and business*; which is not yet the worst of the case; for, if he prove a successful rhymer, and gets once the reputation of a wit, I desire it to be considered what company and places he is likely to spend his time in, nay, and estate too; for it is very seldom seen that anyone discovers *mines of gold or silver in Parnassus*. 'Tis a pleasant air, but a barren soil."<sup>268</sup>

In another passage he distinctly limits utility in education to its bearing on the future profession or trade of the pupil, that is, he scorns the idea of any education of the intellect, simply as such. "Can there be anything more ridiculous," he asks, "than that a father should waste his money, and his son's time, in setting him to learn the *Roman language*, wherein he, having no use of Latin, fails not to forget that little which he brought from school, and which 'tis ten to one he abhors for the ill-usage it procured him? Could it be believed, unless we had everywhere amongst us examples of it, that a child should be forced to learn the rudiments of a language, which *he is never to use in the course of life that he is designed to*, and neglect all the while the writing a good hand, and casting accounts, which are of great

<sup>267</sup> *Thoughts*, Sec. 94.

<sup>268</sup> Sec. 174.

advantage in all conditions of life, and to most trades indispensably necessary?"<sup>269</sup>

Concerning these passages, Cardinal Newman thus comments: "Nothing of course can be more absurd than to neglect in education those matters which are necessary for a boy's future calling; but the tone of Locke's remarks evidently implies more than this, and is condemnatory of any teaching which tends to the general cultivation of the mind."<sup>270</sup>

The whole aim of Locke's pedagogy is to qualify the pupil to use his reason and to subject all his actions to its guidance or control. Hence, it is in line with the rationalistic systems which flourished, one after another, in the seventeenth century. Rationalistic pedagogy received an effective impulse from Descartes; it is, therefore, not at all surprising that Locke, whose philosophical speculations proceed from that French philosopher, should bring his pedagogical theories in harmony with those French educators whose doctrines are influenced by Descartes. He comes closest to Claude Fleury, whose book, *Sur le choix et la méthode d'étude*, appeared a few years prior to Locke's *Thoughts concerning Education*. Locke wrote his pedagogical work in Holland, as was noted above, where French literature had long enjoyed the privilege of an assured and time honored asylum. There is nothing more probable than that, in Holland, Locke became acquainted with the work of Fleury. Whilst it is true that he quotes but seldom and ordinarily only from memory, he embodies, at least, one passage of considerable length from La Bruyère in his *Thoughts*. Then, too, the remark that the French do so much for their mother tongue,<sup>271</sup> points to this connection.

Furthermore, we are aware that Locke was well acquainted with Montaigne, though he did not particu-

<sup>269</sup> Sec. 164.

<sup>270</sup> Idea of a University, Discourse VII., p. 160, 6th ed. 1886.

<sup>271</sup> Vide, Sec. 189.

larly cultivate a warm friendship with him, and that he busied himself extensively, with Pierre Nicole, the Port-Royal moralist. And, lastly, his *Essay* appeared first in French excerpts. As a matter of fact, for all the important points in Locke's pedagogy, there are references to Fleury and other representatives of French rationalistic pedagogy.

Then, again, a striking care for the training of the physical man is peculiar to the adherents of this tendency. In man, as in all creation, everything is arranged in harmony with reason. This harmony, which the Creator expresses in all his works, can not be suddenly denied in the human organism. Hence, we cannot accept any fundamental contradiction or opposition between soul and body; if the body suffers, the soul, too, suffers, and this is all the more true, since the emotions of pleasure or pain determine all men's actions. These theories are connected with the ancient doctrines of *spiritus animales*. The French rationalists, as well as Locke, seem to hold this theory in honor. Locke's psychology should have led him away from this unscientific theory; but, in his *Thoughts*, it plays no part. Since pleasure and pain are the earliest, the most powerful, and the ever present stimuli to human action, Fleury teaches, among other things, that we should be careful during the first years not to associate the idea of the rod with that of books, in such a way that the child thinks of study only with dread. Locke elaborates this thought again and again till it becomes monotonous. Indeed, he goes so far in the direction, that, in one instance, he reverses the relations, and insists on making a task out of the game to which the children abandon themselves too passionately, and keeping them at it to the point where it becomes painful.<sup>272</sup> In his *Essay*, we come across this passage, "Many children imputing the pain they endured at school to their

<sup>272</sup>Vide, Secs. 128, 129.

books they were corrected for, so join those ideas together, that a book becomes their aversion, and they are never reconciled to the study and use of them all their lives after; and thus reading becomes a torment to them, which otherwise possibly they might have made the great pleasure of their lives."<sup>273</sup> This sounds literally like Fleury.

Similarly, the tendency toward the useful in life, peculiar to the rationalists and the low esteem in which the classical studies and aesthetic activities were held by all the rationalists of the seventeenth century, are found in Locke, and hence are more pardonable on that account.

"I imagine," says Laurie, "all men who have thought about educational principles and aims, must concur in feeling that instruction given on Locke's plan as contained in the *Thoughts*, would fail to give discipline or power to the intelligence. This would not be a matter to grieve over were it not that we can not separate the intellectual and moral nature, and that the discipline of the intellect is a discipline, and indirectly a training to virtue.

"In the *Conduct*, however, we find the necessary supplement to the *Thoughts* on this point and others, for it is in fact a treatise on mental discipline: it is to this valuable Essay that we must go, if we wish to know what Locke's idea was of the proper aim of education as regards the *intellect*. He there shows what a sound intellect and habit of mind are, and what an unsound. His characteristics of the former constitute his educational ideal as regards intellect, his remarks on the latter, point out what we have to guard against and correct both in ourselves and in those we educate."<sup>274</sup>

Locke is very insistent on methodical procedure in the pursuit of knowledge. In the *Conduct* he says, "Things, that in a remote and confused view seem very obscure,

<sup>273</sup>Bk. II., c. xxxiii, 15.

<sup>274</sup>Educational Opinion from the Renaissance, p. 225.

must be approached by gentle and regular steps; and what is most visible, easy and obvious in them first considered. Reduce them into their distinct parts; and then in their due order bring all that should be known concerning every one of those parts into plain and simple questions; and then what was thought obscure, perplexed, and too hard for our weak parts, will lay itself open to the understanding in a fair view, and let the mind into that which before it was awed with, and kept at a distance from, as wholly mysterious.<sup>275</sup> He insists upon gradation in study. "The surest way for a learner in this," he says, "as in all other cases, is not to advance by jumps and large strides; let that which he sets himself to learn next be indeed the next; *i. e.*, as nearly conjoined with what he knows already as is possible; let it be distinct but not remote from it: let it be as little at once as may be, that its advances may be clear and sure. All the ground that it gets this way it will hold. This distinct and gradual growth in knowledge is firm and sure; it carries its own light with it in every step of its progression in an easy and orderly train; than which there is nothing of more use to the understanding. And though this perhaps may seem a very slow and lingering way to knowledge; yet I dare confidently affirm, that whoever will try it in himself, or any one he will teach, shall find the advances greater in this method, than they would in the same space of time have been in any other he could have taken."<sup>276</sup> In the concluding words of the same section, he urges that we proceed little by little and to take the new out of the old: "I, therefore, take the liberty to repeat here again what I have said elsewhere, that, in learning anything, as little should be proposed the mind at once as is possible; and, that being understood and fully mastered, to proceed to the next adjoining part yet unknown, sim-

<sup>275</sup> Sec. 39.

<sup>276</sup> Ibid.

ple, unperplexed proposition belonging to the matter in hand, and tending to the clearing what is principally designed."<sup>277</sup>

Hence, to acquire knowledge, Locke insists upon discipline of the intellect. He holds that discipline is to be obtained by the analysis of words as the vehicles of things, the analysis and reconstruction in our own minds of the reasonings which we encounter in literature and by the exercise of our own reasoning.

And concerning the analysis of words, Locke says: "The sure and only way to get true knowledge, is to form in our minds clear and settled notions of things, with names annexed to those determined ideas. These we are to consider, with their several relations and habitudes, and not amuse ourselves with floating names, and words of indetermined signification, which we can use in general senses to serve a turn."<sup>278</sup>

Again, the separation from metaphysics, and the experimental origin assigned to mental development and content in these and similar passages of the *Essay*, became the basis of the modern study of psychology, which may practically be said to date from that of the publication of that work in 1690; the comparative method, which plays a conspicuous part in the study of today, is anticipated in principle by the casual, though frequent references which Locke there makes to the mental processes of children.<sup>279</sup> Although Locke is careful to assign two "fountains" to experience—namely, sensation and reflection—the stress of his exposition falls to excess upon the first named, and it is, therefore, not surprising that he is sometimes regarded as the originator of a sensationalist, rather than an experimental, psychology.

<sup>277</sup>Ibid.

<sup>278</sup>*Conduct*, Sec. 15. Cf. also, Sec. 29, and *Essay*, Bk. III., c. 1, 3.

<sup>279</sup>Note. The reader will also note the frequent occurrence in *Thoughts* of anecdotes of children, e. g., Secs. 78, 166, 178, of savages and idiots.

The misinterpretation is the easier on account of the confusion between ideas, processes, and states for which Locke is himself responsible; the later eighteenth-century educational theories for the most part assume a purely sensationalist origin for the whole of mental life.

Locke's discussion of the problem of knowledge, owing to its fundamental incompleteness, leads straight to the conclusion that the problem is unanswerable, that certainty is unattainable, as far as objective reality is concerned, and that scepticism on all subjects is the only consistent position open to the philosopher. The *Essay* does not, indeed, go so far as this, although a sceptical temper is not without illustration in its pages. "But whilst we are destitute of senses acute enough to discover the minute particles of bodies, and to give us ideas of their mechanical affections, we must be content to be ignorant of their properties and ways of operation; nor can we be assured about them any further, than some few trials we make are able to reach. But whether they will succeed again another time, we cannot be certain. This hinders our certain knowledge of universal truths concerning natural bodies; and our reason carries us herein very little beyond particular matter of fact."

"And, therefore, I am apt to doubt, that how far soever human industry may advance useful and experimental philosophy in physical things, scientifical will still be out of our reach."<sup>280</sup>

Again, a combination of the experimental psychology with philanthropic sentiment and the belief in man's essential rationality was bound to issue in schemes of educational change; if all men are initially equal (one *tabula rasa* is like all others) and subsequent differences are due solely to experience, then, education, a beneficent form of education, is capable of affecting unlimited reform in those submitted to it.

<sup>280</sup>Bk. IV., c. 3, 25; Cf. *Thoughts*, Secs. 190, 196.

Two of the most remarkable educational treatises of the eighteenth century, Rousseau's *Emile* (1762) and the *Essai d'Education Nationale* (1763) of La Chalolairé, adopt Locke's teaching on the genesis of mental content and apply it to their theme. The differences between the educational doctrines of Locke and Pestalozzi are greater than the agreements; but the latter's most distinctive principle of method is merely an explicit statement of Locke's implied canon, that teaching should be based on first-hand experience. All these thinkers emphasized the truth that educational purposes and processes must wait on mental development, and not on aims and methods foreign to it. In Locke's philosophical teaching is found the source of the principles so frequently repeated since his time, that the sense-organs of children should be exercised in school, that learners should follow the path marked by discoverers, and that they should be habituated to objects and to processes rather than names and words.<sup>281</sup>

We will conclude with Vives: "I would not desire that any one should yield his opinion to mine. . . . If you think, friends, that I seem to offer right judgments, see well that you give your adherence to them, because they are true, not because they are mine . . . you who seek the truth, make your stand, wherever you think she is."<sup>282</sup>

[THE END]

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<sup>281</sup>Cf. Adamson, *Locke and his Educational Writings*.

<sup>282</sup>Watson's Vives: *On Education*, Introduction, p. civii.

## EDUCATIONAL NOTES

### A HUNDRED YEARS OF SERVICE

#### CENTENNIAL OF SAINT CATHERINE OF SIENNA, SAINT CATHERINE, KENTUCKY

A centennial celebration of compelling interest will be observed on Friday, April 7, at Springfield, Washington County, Kentucky, when the Dominican Sisters of the Congregation of Saint Catherine of Sienna commemorate the one hundredth anniversary of the foundation of their community, the first Dominican Sisterhood to be formed in the United States. This centennial commands especially the attention of historians and educators for, "poor indeed," writes Bishop Shanahan, "would be many pages of our Catholic educational annals were the labors and sacrifices of the Dominican Nuns to be erased or forgotten."

The story of the unflagging zeal, the untold hardships and unsurpassed sacrifices of the many American Dominican communities, which today number 8,000 religious, in their endeavor to effectuate the principles of the religious life and to further the cause of Catholic education, begins with the establishment of Saint Catherine Congregation, the mother of several flourishing communities and the inspiring model of latter-day foundations.

Very Reverend Samuel T. Wilson, O.P., the first Provincial of the Dominican Province of St. Joseph and co-worker of Bishop Edward Fenwick, O.P., laid the cornerstone of the proto-Dominican Sisterhood on Easter Sunday, April 7, 1822, when he clothed four young ladies in the white wool of St. Dominic. The investiture of Sister Angela Sansbury, the first postulant and superior, took place in St. Rose Church, the other postulates receiving the habit in St. Magdalen Convent, a small log cabin, an humble but conventional home of sacred memory. Here was the scene of their rigorous religious formation and studies, the preparation for their work, the execution of which in those pioneer days and by their successors down the century has shed a brilliant luster on the annals of Catholic education.

Followers of Dominic Guzman, the preeminent educationalist of the thirteenth century, their avowed aim was study and prayer as a preparation for teaching, teaching as a means of saving souls. An American institution now banned by constitutional amendment, an old still-house, renovated by the Sisters themselves with benches and desks fashioned out of rough lumber added, became the Academy of St. Mary Magdalen, later renamed St. Catherine of Sienna, and was opened on July 15, 1823, when fifteen pupils were enrolled. This school has never since closed its doors.

Today the Sisters conduct seven academies affiliated with the Catholic University and the universities of their respective states. Twenty-six parochial schools, enrolling upwards of 10,000 children in the archdioceses of Boston and Chicago and the dioceses of Alton, Louisville, Nashville, Fort Wayne, Lincoln, Omaha, Grand Island, Des Moines and Wheeling, are also conducted by the Sisters. St. Agnes' Conservatory of Music conducted at Memphis, Tennessee, enjoys the honor of being one of the best schools of music in the country. Last fall a hospital was opened in McCook, Nebraska.

From the log-cabin of foundation days with its small community to the splendid Mother House of today, with its 400 subjects, the Sisters have ever shown themselves to be true exponents of the Dominican ideal. While the Friars have been preaching the Gospel eloquently and effectively, the Sisters have been moulding the characters and forming the ideals of Catholic youth, that they might be fit for the highest civic and social duties.

The story of the work of the Sisters is not the narration of repeated successes. There have been long years of darkness, of heroic struggle, of disappointments and hardships which would have shaken stouter hearts. But, steeled in Christian patience and fortitude, they realized the true meaning of Divine Providence. Their reward has been bright years of gladness, success and progress.

The Sisters have ever been the loyal and invaluable coadjutors of the bishops in whose dioceses they labor. Their work has won the support of the clergy, the praise of the people and the loyalty of a splendid student body. They have ever

been the true exemplification of American womanhood whether the scene be the yellow fever and influenza epidemic fields, the military camps, or mining fields, or the important sphere of Catholic education.

#### CATHOLIC SCHOOL SYSTEM EXPLAINED

In the "Catechism of Catholic Education," just issued by the N. C. W. C. Department of Education, Dr. J. H. Ryan, author of the book, points to the Catholic school as one of the greatest moral factors in the United States. In the 120 pages of Dr. Ryan's fact-revealing catechism is contained abundant evidence of the truth of this statement, of which the great majority of the Catholics of America have been fully cognizant and which has made them willing to maintain at their own expense, and with great sacrifice, in addition to bearing their full share of the cost of public education, a separate school system in which are now instructed annually nearly two million Catholic students. Never before, however, has such complete and convincing information concerning the Catholic educational system been set forth in so popular and understandable a form or in such a brief compass.

In his catechism, Dr. Ryan offers abundant proof that in the matter of teacher training, curricula and other essential considerations, the Catholic school is equivalent and in many respects superior to America's best schools. A point of admitted superiority is, of course, the emphasis which the Catholic system gives to the religious and moral training necessary to true and complete education.

To those outside the Church the "Catechism of Catholic Education" will prove an enlightening treatise. It will convince them that the Catholic school system of the United States is thoroughly American, that it is doing splendid things for America and for the preservation of American ideals.

It is hoped that a copy of this catechism will find its way into every Catholic home, where it should be made the subject of study on the part of every member of the household. It will strengthen the faith and add to the pride of Catholics in the Catholic school and enable them to give to others the convincing facts relative to the necessity of its existence. Catholics

should pass it on to their non-Catholic friends. Fair-minded seekers for Catholic truth will welcome it. It is certain to dissipate prejudice and to operate for a better understanding of the Catholic Church and its school system as well as of the principles and ideals in education for which they both stand.

Dr. Ryan, as author of this book, is entitled to the thanks of the whole Catholic body of America for the splendid service which he has performed in the preparation of this popular apologetic concerning Catholic education.

#### THE CARNEGIE FOUNDATION FOR THE ADVANCEMENT OF TEACHING

The following are some facts contained in the summary of the Sixteenth Annual Report of the President and Treasurer for the year ending June 30, 1921.

*College Entrance Requirements.*—After years of effort the custom of requiring graduation from a four-year high school for college entrance is now established. At the same time there has been a decrease in the proportion of the requirement for entrance that is definitely prescribed as to subjects, until it is now less than half of the total. English, mathematics, Latin, and history are still the favorite prescriptions. While there is general agreement as to the importance of English and mathematics, eastern and southern colleges place foreign languages third and history fourth; New England and western colleges prefer history to foreign languages. Latin is still the favorite foreign language throughout the country.

*The Training of Teachers.*—In the section on Training of Teachers the transformation of normal schools into teachers' colleges and their use as junior colleges is briefly discussed; and the relation of all training agencies to the central education authority of the state is pointed out.

*Legal Education.*—The report notes the publication during the past year of Bulletin Number Fifteen, "Training for the Public Profession of the Law," and supplements this by an extended comment upon the important resolutions subsequently adopted by the American Bar Association in regard to law school standards and bar admission requirements. There is also included a comprehensive list of contemporary law schools, showing entrance requirements, the time of day at which sessions are held, and the duration of the course of instruction.

**WHAT IS A CONSOLIDATED RURAL SCHOOL?<sup>1</sup>**

"Where may I secure accurate information on the number of consolidated schools in each state? By consolidation I mean a union of two or more districts offering high school advantages and furnishing transportation."

The above is a quotation from a letter received recently in the Rural Schools Division of the Bureau of Education. Consolidation is defined in this request according to the usual understanding of the idea as it exists in the minds of most people. Yet it does not conform to the meaning of the term as it is interpreted in practice nor as it is defined in the statutes.

The bureau could not supply the data asked for because no state has collected and tabulated information in conformity to the definition of consolidation given in the request. The bureau could furnish the approximate number of consolidated schools in each state but no statistics are available as to whether these consolidations are formed by the union of districts or of schools; whether high school instruction is offered or transportation is furnished. The facts are that in most states the aggregate number of consolidated schools reported represents all types—from those with only two teachers to those maintaining a graded elementary school and a fully accredited high school, and including those with and without transportation.

There are four reasons why the definition quoted in the opening paragraph does not conform to consolidation as it is found in actual practice throughout the country. Consolidation is not always "a union of two or more districts." In states where the school district is large, such as a township, a magisterial district or a county, consolidation is generally brought about by the union of two or more schools or sub-districts.

"A union of two or more districts" is not always consolidation as the term is generally used. For instance, there are

<sup>1</sup>By Edith A. Lathrop, Specialist in Rural Education, United States Bureau of Education.

in some states legal provisions for the union of districts where there is no intention of maintaining other than a one-teacher school. This condition is especially common in states with sparsely settled areas. In such sections a union of districts is necessary in order to obtain taxable property enough and children enough for a one-teacher school.

Again, it is quite common to close schools with a small enrollment. In fact, most states have legal provisions to the effect that when the attendance of one-teacher schools falls below a certain prescribed minimum the schools are closed and the children cared for in other schools.

Sometimes the district is abolished and its territory annexed to adjoining territory. In California, for example, if an elementary school district has an average daily attendance of five or less during an entire school year the board of supervisors may, upon investigation, declare the district lapsed and attach its territory to one or more adjoining districts. Michigan does practically the same thing where a school district fails to maintain or provide school advantages for the time required by law for a period of two successive years.

Again the definition does not conform to collected data because not all consolidated schools offer high school advantages. The rural graded act in South Carolina, which has in reality greatly reduced the number of one-teacher schools in the state, provides for elementary courses only. High school instruction is provided for rural children in centralized high schools. In Georgia consolidated schools may or may not include a high school course. However, the provision for state aid puts a premium on the addition of high school courses, for consolidated schools that give high school instruction receive \$1,000 in addition to the \$500 awarded schools with elementary courses only.

The union elementary district of California, which is a union of two or more contiguous school districts, cannot give high school instruction except in certain instances specified by law. High school facilities for rural pupils in that state are provided by means of union high schools. The intent of the consolidation law in Nevada is to provide elementary

schools only. High school students are presumed to be cared for by means of district and county high schools. It should be said that the general tendency of consolidation laws is to provide high school facilities. When this is not done the state makes some other provision of high school instruction for rural children.

Transportation is not always a feature of a consolidated school. In fact, the laws of only twelve states make transportation mandatory in connection with consolidation. In most of the remaining states it is permissible for certain distances stated in the law. There are five states which have made no special legal provision for transportation. In these states it is assumed, however, under duties of state and county boards of education. It should be said that custom has come to recognize transportation as a necessary feature of consolidation.

Just as the definition of consolidation used in the request for information does not conform to consolidation as it is found in actual practice, just so it does not conform to the definition of consolidation as it has been defined in the statutes of six states. These six states and their legal definitions are as follows:

Consolidation in *Colorado* means the abolishment of certain adjoining districts and their organization into one special school district, and the conveyance of pupils to one consolidated school.

The statutes of *Missouri* define all districts outside of incorporated cities, towns and villages which are governed by six directors as consolidated school districts.

*Pennsylvania* has three definitions relating to consolidated schools. They are given below:

"1. Consolidation of schools is the act of uniting two or more public elementary schools which prior to such union were maintained in separate buildings, and which after such union are housed in one school plant and taught by two or more teachers.

"2. A consolidated school is a public elementary school formed by uniting two or more public elementary schools which prior to such union were maintained in separate buildings and which after said union is housed in one school plant and taught by two or more teachers.

"3. A joint consolidated school is a consolidated school maintained by the joint action of one or more school districts."

In *North Dakota* a consolidated school must have eighteen contiguous sections and employ at least two teachers.

In *Washington* any school district which has been formed by the consolidation of two or more school districts is designated as a consolidated school district.

The union of two or more small schools into a central graded school is known as a "consolidated school" in *West Virginia*.

In comparing the popular meaning of a consolidated school with the various legal definitions of the six states it is obvious that in no instance does a state include in its definition all the features of the popular notion—namely, union of districts or schools, high school instruction, and transportation.

Furthermore, other difficulties arise when one attempts to define the term consolidation. The union of two or more districts or schools is not always called consolidation. From what has already been said it is clear that the laws of California use the term union elementary school when applied to a district formed by the union of two or more contiguous districts created for the purpose of giving elementary instruction. Michigan designates what virtually amounts to a consolidated school a union graded school. The statutes of Ohio use the term centralization instead of consolidation. A recent bulletin issued by the state department of Mississippi classifies as consolidated schools those composed of two or more former schools combined into one and furnishing transportation at public expense.

It is apparent then from this discussion how difficult it is to formulate a definition of consolidation that will fit conditions in all sections of the country.

#### THE RESTORATION OF THE LOUVAIN LIBRARY

Bishop Thomas J. Shahan, rector of the Catholic University of America at Washington, has joined with Cardinal O'Connell of Boston, Archbishop Patrick J. Hayes of New York, and other distinguished leaders of the Catholic Church in America in an appeal for aid in restoring the Library of the University

of Louvain. To 2,000 Catholic educators of the nation Bishop Shahan has addressed a request for cooperation in raising the needed \$1,000,000. Baron de Cartier, the Belgian ambassador, is cooperating.

"I take the liberty of calling to your attention," said Bishop Shahan, "the proposition that the entire student body of our American universities and colleges shall aid in the building of the new library of the University of Louvain, the corner stone of which was laid last July by the president of Columbia University. The details of the movement are fully explained in the circular sent you by Dr. Nicholas Murray Butler.

"It is proposed to appeal to the students of all American universities and colleges for a modest contribution, hoping thereby to raise a considerable part of the \$800,000 needed for the completion of the new library. A distinguished American architect, Whitney Warren, has contributed the plans and is also giving his valuable time and services to the promotion of this good work. If every American university or college student will contribute a dollar, one half of the cost would be realized. Columbia University will take the lead in this movement.

"Our Catholic university and college students number approximately 60,000 and their contributions would form a notable part of the needed sum. They will surely wish to co-operate with their non-Catholic fellow students in this generous proposal to present to the University of Louvain the magnificent edifice so generously designed by one of our fellow citizens.

"If the Catholic world has for centuries been deeply indebted to the University of Louvain, the American Catholic Church is in a special way the debtor of this great school, since in the last sixty years hundreds of priests have been trained there for the service of the Catholic Church in the United States.

"Moreover, the new library will be a spontaneous donation to Cardinal Mercier by the entire college student body of our country. It becomes, therefore, a very remarkable contribution to one of the noblest figures in history. It is at the same time an international act of the widest significance, in the sense

that it commemorates a mutual service in the way of science and education. The drive is projected for the week of April 3 to 10.

"Your cooperation will be particularly appreciated and the eternal gratitude of the people of Belgium and their heartfelt prayers are assured to all contributors. The entire Catholic priesthood of Belgium, to whom the new library is an indispensable instrument of the learning which they have always placed at the disposal of every good cause, secular or religious, will never fail to pray for the welfare of all the generous students of our American universities and colleges who take part in this act of peculiar academic significance."

## REVIEWS AND NOTICES

**Liberalism, the Satanic Social Solvent.** By His Eminence, Cardinal Billot. Translated by George Barry O'Toole, S.T.D., Beatty, Pa., Archabbey Press.

Most ecclesiastical students are familiar with the works of the scholarly Jesuit, Cardinal Billot, including his excellent *Tractatus de Ecclesia*. The pamphlet before us is a rendition into English of a portion of this particular treatise with a preface by the translator.

Liberalism is a name for a "tendency in intellectual, religious, and political life which implies a partial or total emancipation of man from the supernatural, moral and Divine order." It had a great vogue in the days preceding the French Revolution and was, in fact, the motive force back of that movement. It still survives in various forms, especially in Europe, and is closely allied to, though not identical with, Free Thinking, Socialism and Masonry. The system has been repeatedly condemned by the Church as subversive of all authority, both human and Divine, and destructive of human society.

Cardinal Billot gives us a thorough refutation of the principles underlying the Liberalistic System, which is founded on a false idea of human liberty, and shows how disastrous its application would be to society. He then proceeds to prove that it is anti-religious in aim and leads inevitably to materialism and atheism. Especially interesting is the section on the so-called Liberalism of Liberal Catholics.

Doctor O'Toole's translation is well done and preserves, as far as possible, the precision of the original. One might almost say it is too literal. The Latinity is constantly evident, and one cannot get rid of the idea that he is reading a translation. This, however, is not a serious fault. The important matter in such a translation is to convey the thought of the writer, and this the translator has done. His preface is in itself an excellent exposition of the unreasonableness of liberalism. Students of sociology and economics, as well as theologians, will find the perusal of the pamphlet well worth while.

EDWARD B. JORDAN.

**The Sex Factor in Human Life. A Study Outline for College Men**, by T. W. Galloway, Ph.D. American Social Hygiene Association, New York, 1921. Pp. 142.

The contemporary American social hygiene movement, in its educational phase, is often popularly thought of as having for its prime object and means the enlightenment of the young in sex matters. Some of its followers have, it is true, appeared to put their trust almost solely in the imparting of sex information. But the leaders of the movement fully recognize today that sex instruction is but a part of the total educational process, that instruction without volitional training is of little value, and that indeed instruction itself, unless given guardedly, gradedly, reservedly and tactfully, may do more harm than good. Catholics not familiar with the better educational literature of the movement will be surprised to find to what a great extent the principles, methods and technique advocated therein are in agreement with the views expressed by such representative Catholic writers as Father Gerrard and Father Vermeersch.

Dr. Galloway is one of the most experienced, best equipped and sanest among the leaders of the movement. His facts are derived from our best current sources, and his views and suggestions are the fruit of mature experience and judgment. The present study outline was written for discussion by voluntary groups of college men but should interest deeply all educators who aim to build up in their charges the ideal and practice of purity.

Priests and teachers will find much that is suggestive and valuable in the chapters on inheritance, religion, marriage, and social welfare as affecting and affected by sex, but will perhaps be more immediately interested in the earlier chapters of the book which deal with appetites in general and the sex instinct and appetite in particular, with their effects upon human development, and with an outline of educational technique for their moral control and direction. Dr. Galloway recognizes the dynamic force of religion and religious motivation in the education of purity, although the greater part of his study treats of the natural motives and processes. He has comparatively little to say regarding sex instruction as ordinarily understood. Instead he devotes his attention chiefly

to a consideration of the control and direction of the sex appetite by the educational processes of repression, of substitution, and of sublimation. In doing so he draws largely upon the educationally important recent gains that have been made in the field of affective and volitional psychology.

Naturally in a work on such a delicate and complicated subject as education in purity the reader will expect to meet recommendations and suggestions here and there to which he will hesitate to agree. Again, the ethnologist will question the statement on pages 14 to 15 that primitive man has no consciousness of connection between the instincts and processes of sex and those of reproduction—a generalization based on data from the very limited field of part of Australia, and data not above question at that since the publication of Strehlow's investigations. Moreover, the Catholic reader will part company with Dr. Galloway, and on grounds of human welfare as well as of religion, in some incidental references to divorce and birth-control. Barring these and some similar exceptions, we recommend Dr. Galloway's little work as one of the most valuable and stimulating recent contributions to the educational technique of purity. It is a worthy sequel to his excellent study of "The Use of Motives in Teaching Morals and Religion," a work published in 1917 and still too little known and utilized.

JOHN M. COOPER.

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**A History of Rome to 565 A. D.**, by Arthur E. R. Boak, Ph.D., University of Michigan. New York: The MacMillan Company, 1921. Pp. 444.

The author declares that the purpose of this sketch of the History of Rome to 565 A. D. is to meet the needs of the introductory college course in Roman History. A natural inference from this statement is that in spite of the many histories of Rome already published for college use, a real satisfactory textbook within the compass of a single volume has not existed hitherto. Such, in fact, we believe to be the case.

Of the books formerly available, some dealt very satisfactorily with the period of the Republic, but failed to keep up the high standard in treating the time of the Empire, and,

vice versa, others succeeded rather with their presentation of the latter than the former period; all, we believe, still under the influence of the old classical tradition, either excluded entirely from their scope several centuries of the Christian era which should be rightly considered with pagan classical times, or gave these centuries much less than their due proportion of consideration.

Any history of Rome should be carried down to 565 A. D., the date of the death of Justinian, as the present work does, in order that the student may appreciate properly Rome's importance in the development of our present Christian civilization. To attempt to estimate this by looking back from a study of later periods usually does Rome scant justice.

The treatment of each main division of Professor Boak's work is very well proportioned. In an introduction on the "Sources for the Study of Early Roman History," the author takes his stand with other modern historians in regarding the traditional narrative of the founding of Rome and of the regal period as mythical. Also for the history of the Republic to the time of the war with Pyrrhus, Professor Boak relies upon the list of eponymous magistrates, whose variations indicate political crises, supplemented by the account in Diodorus, with the admission that this itself is not infallible. (We would have welcomed a similar discussion of the sources of the other periods.) Then follow, Part I, "The Forerunners of Rome in Italy"; Part II, "The Early Monarchy and the Republic From Prehistoric Times to 27 B. C."; Part III, "The Principate or Early Empire: 27 B. C.-285 A. D."; and Part IV, "The Autocracy or Late Empire: 285-565 A. D." The presentation of each of these sections is careful, conservative and lucid.

A glance at the Bibliographical Note at the end of the work, which presents chapter by chapter a group of selected references for a more detailed study of the topic in hand, shows that Prof. Boak is thoroughly acquainted with the literature of every phase of his subject. This bibliography professedly presents a group of selected works, and such a bibliography rarely completely satisfies anyone. However, we cannot but express our regret that no mention is made of F. F. Abbott's "Roman

Political Institutions," an excellent work very widely used in our American colleges, and also O. Bardenhewer's "Geschichte der Altkirchlichen Litteratur," by far the best general work on all early Christian literature.

The reviewer was attracted especially to the last great division of the book, Part IV. The treatment of the period of transition from Paganism to Christianity is far better than in any similar work. We would have liked to have seen a little more detail and less generalities in treating of the literary contributions of the Church Fathers. In this connection, we can hardly agree with one remark which savors much of the Protestant tradition.

On page 397 we read, "But after the first half of the fifth century originality and productivity in Christian literature also are on the wane. This is in part due to the effects of the struggle of the empire with barbarian peoples; *in part to the suppression of freedom of religious thought by the orthodox church.*" In reality, the author himself on the previous page touches on a literary condition, which is the chief cause—i. e., the spirit of Atticism, an exaggerated reverence for the works of the classical masters coupled with a stilted and slavish imitation of the same, which permeated nearly all literary efforts from the second century on, especially oratory.

In other words, this literature killed itself. If Christian writers had continued as they had begun in the first century of our era, aiming to avoid all external influences, they very likely would have developed a literature of far greater excellence.

However, the spirit of the author throughout his work is that of a real historian, aiming at absolute accuracy and impartiality. We would recommend the book most highly as a textbook for college classes.

Roy J. DEFERRARI.

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**The Morality of the Strike,** by Rev. Donald A. McLean.  
New York: Kenedy Co., 1921. Pp. x+196.

The strike is indeed a serious matter. When one attempts to estimate the economic loss, the almost incalculable hardships and the personal injuries not infrequently resulting from a single strike, he is only beginning to grasp the awful effects

of the four thousand and more strikes annually taking place in our own country. Apart from their utility or expediency, to the lover of justice and fair play the main question concerning strikes is: Are they moral? This is the aspect of the problem discussed by Father McLean in this volume.

In a clear and readable style, the author traces the development of this extremely powerful weapon of the laboring class and then turns at once to the core of his problem: Has the working man a moral right to strike? Calmly and tersely each possible phase of this weighty thesis is presented. Intrinsic at first, then in its relation to the object sought, the means employed to enforce the demands, and the various allied factors growing out of a strike, such as the sympathetic strike, are given due recognition and treatment. Finally the author discusses the morality of the action of the state in its endeavors to prevent a strike.

To the clergy, the reformer, the teacher, and especially to those who make up the two great groups of capital and labor, this volume makes a direct appeal. To each it has a message strong and pertinent. As the well-known moralist, Dr. John A. Ryan, says in his introduction to this volume: "Strikes will neither decrease to the extent that is feasible, nor, when they do occur, attain the maximum of just results until both employers and employees are sufficiently instructed to consider and weigh all the important moral phases." A perusal of this work will aid in no small measure in teaching Christian men what their attitude and position ought to be toward the strike, the toiler's most telling weapon.

LEO L. MCVAY.

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**State Maintenance for Teachers in Training**, by Walter Scott Hertzog. Baltimore: Warwick and York, Inc., 1921. Pp. 144.

The fundamental aim of this well-written volume is to suggest a method whereby the great American teaching force of 600,000 members will be adequately continued and bettered. The topic is indeed a live issue and one worthy of our best study. No one who reads the carefully selected facts, neatly and proportionately arranged in this little volume, can hon-

estly deny this salient truth. That the proposed method, both as to its feasibility and advisability, is the best possible plan, we leave to the experience and judgment of the readers to decide. Whether we agree or not with the author in the details of his conclusions, we are happy to say that he has made a stirring appeal for the improvement of teacher-training and has done a constructive piece of work in outlining his views on how this sorely needed duty is to be fulfilled. Books of this sort perform a real service in educational life by assisting us all in avoiding the deadening effects that result from being statically satisfied.

LEO L. MCVAY.

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**Universities and Scientific Life in the United States,** by Maurice Caulley, Professor of Biology at the Sorbonne, Translated by James Haughton Woods and Emmet Russel. Cambridge, Mass.: Harvard University Press. \$2.50 postpaid.

It is always interesting to read a foreigner's impressions of things American, especially when one knows that the author has come to visit us with an open mind, to observe and not merely to criticise. Such impressions enable us to see ourselves as others see us. They thus serve the double purpose of making our institutions, of which we are justly proud, known to others and of calling our attention to deficiencies which we might be apt to overlook.

The work before us renders exactly such a service in the field of American higher education. It is based on observations made by the author during a stay of five months in the United States, while he occupied the position of Exchange Professor at Harvard, and gives an interesting survey of American educational institutions. There is scarcely a phase of our higher educational life that is left untouched, and one is led to wonder how the author could have gleaned, during the short period of his residence in the States, all the information presented. However, he has drawn largely from other sources, particularly American writers on the subject, to whom he gives due credit.

The work is divided into two sections, the first dealing with the universities proper, and the second with our scientific life, as manifested both in our universities and in the institutes of

research, both public and private. The first part, after a brief description of the growth and development of the American university, takes up for discussion such topics as University Administration, the Powers of the President, Status of Professors, Character of Students, Colleges for Women, Graduate and Professional Schools, University Extension and Alumni Associations. His views on all these points are interesting. Especially worthy of note is his tribute to the loyalty and devotion of the alumni.

The latter part of the treatise outlines in some detail the work of such organizations as the Rockefeller and Carnegie Institutes and the various Federal bureaus. The author is unstinted in praise of these, recognizing their contribution to the growth and application of science.

The last chapter is devoted to a contrast between American and French higher education, and it is gratifying to note that the author finds many points of superiority in the American system and suggests how his country might well adopt many of the features of the latter. His observations on the shackling tyranny of state control of education in France should offer food for thought for those Americans who are endeavoring to federalize education in the States.

It is to be regretted that the author saw fit to pass over in comparative silence the important part played by the Catholic institutions of higher learning in the United States. Nor can we excuse the omission on the plea that he is dealing with non-sectarian institutions, for many of the universities he treats of in detail are far from being such. We may, however, let this pass; but we cannot let go unchallenged his statement in the last chapter in which he puts the blame for the French people's lack of interest in science on the Catholic Church which, he says, "has been indefatigable in its efforts to cast suspicion on science, and even today is not averse to hearing its failure proclaimed." This is a downright falsehood that has been refuted time and time again. Its repetition ill becomes a campatriot of such famous Catholic men of science as Leverrier, Foucault, Lavoisier, Claude Bernard and Pasteur!

EDWARD B. JORDAN.